/467 cont./

302 The women never cut their hair according to the custom of the other Indian women of the Chaco, so they have heads of [301] long and remarkably soft hair. They gather their hair together on the nape of the neck by means of a red or blue ribbon, which they knot on the forehead after passing it around the head (see Plate VI, 1 and 2 /see p. 73/).

302 515 824 412 388 Chiriguano women are extremely meticulous about their hair and wash it nearly every day. For soap they use ñitira seeds

Fig. 122. Chiriguano stone mortar for crushing ñitira seeds. Prov.: Ivo. (About 1/4 nat. size.)

which they crush in a little mortar (Fig. 122) especially intended for that use. The ñitira seeds, rich in saponin, lather easily.

302 For me it was always a pleasant spectacle in the morning to see the women come back from the river with their hair twisted on the front of the head and fastened into a conical chignon. They would let it dry, then would begin to comb it slowly until it was soft and shining.

412 303 184 Two types of comb coexist among the Chiriguano. On the upper Pilcomayo in the Igüembé valley and in Ivu, they are carved out of a small board, and often the flat part which serves as the handle is cut out /468/ with art. In the Caipipendí valley and among the Chané, besides combs of the preceding type there are others composed of fine splinters of wood wedged between two splinters of bamboo and held in place by a clever plaiting of cotton threads forming a design.

/20 cont./ Its qualities
are good for the manufacture of soap. the bark is an emetic. The whites call it toborochi and the Chiriguano "Samuú." There are several varieties and all of them are utilized to some degree or other.

CEIBO. -- This tree is smaller than the former. but its wood is much superior. very fibrous. and rather light in weight. being used to make troughs which are very durable since they neither split nor are eaten by wood borers. It is very pretty when it blooms; the flowers are fiery red and good for salads. The Chiriguano call it "Suinandi."

DRAGO /dragon tree/. -- A tall tree. straight and quite thick; the wood is strong and useful. If an incision is made in the tree. a very red resin comes out; its bark is the best for making the teeth hard and for curing scurvy. The gum called "dragon's blood" is extracted from this tree. The whites call it tipa and the Chiriguano "Gilirapitiyu guasu."

ENEA /cattail/. -- An aquatic plant which abounds in certain ponds and pools formed by the water of rivers which flow away from the main stream; the Indians use it for roofing their houses. muleteers for packsaddles. and others for mats in the dwellings. on which they also have their bedding for sleeping. This is the totora or matara of the whites and the "Caipempe" of the Chiriguano.

ESTORAQUE /storax/. -- This is a very large tree of the forest; it has whitish flowers and yellow fruit the size of a fig. which is edible and a favorite of parrots and monkeys; the Chiriguano eat it as a fruit and call it "Aguai."

GARGATEA or CARICA MAMAYA. -- This tree is not very abundant nor is it found in every section. It is of normal size. with a straight trunk and smooth bark softer than the fig tree; the wood is soft and is of no use at all. being similar to that of the ceiba. or toborochi. Its leaves are like those of the fig tree. and the fruit is of the /21/ same size and form. but yellow; it is edible and good when boiled or roasted. If eaten raw. it hurts the mouth. In Chiriguano it is called "Caincantina."

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Grinding the Raw Materials

For grinding raw materials, principally for grinding corn, the Chiriguano and Chané use large wooden mortars with long pestles (750). Such a wooden mortar is shown in Figure 15 and

750. Nord. I, p. 51. Métraux I, p. 363. Fig. 30.

another one by Nordenskiöld (756). Stone mills are not used by

756. Nord. I, Fig. 116.

these Indians, although this implement was used, except for the Chaco tribes, by all the tribes whom the Chiriguano had as neighbors after their migration to the west. According to Métraux, a small stone mill is used only for grinding the seeds of a plant which the Chiriguano use as soap for washing their hair. Such a stone mill is shown in a drawing by Métraux (757).

757. Métraux I, p. 467. Fig. 122.

Because the wooden mortar is common even today among the Kaingué /Caingua/, who also belong to the Guaraní linguistic group, and is also mentioned for the ancient Tupinambá /Tupinamba/ of the eastern coast of Brazil, we can assume that the Chiriguano brought this cultural possession from their native land.

The fact that mandioca is not important in the economy of these Indians explains why they do not use the wooden grater, the application of which is diffused among so many other Indian tribes of South America who cultivate this nourishing root.

Making Cord and Thread

The thread that the Chiriguano and Chané make out of wool or cotton is spun by means of the spindle, while that made of caraguata is twisted by hand. We have no information on the way this caraguata thread is twisted.